

in Hellenistic Jewish wisdom teaching; B. G. Wright on Ben Sira and Hellenistic literature in Greek; S. L. Adams on allusion and reconfiguration in Ben Sira and other Second Temple wisdom texts; A. Bakker on continuous study and transformation in 4QInstruction and *Community Rule*; M. Goff on searching for wisdom in and beyond 4QInstruction; P. Pouchelle on whether *Pss. Sol.* 5 is a wisdom prayer; M. Gilbert on *Pirqe Abot* and wisdom tradition; I. Rosen-Zvi on the wisdom tradition in rabbinic literature and *m. 'Abot*; and G. Bohak on manuals of mantic wisdom—from the Dead Sea scrolls to the Cairo Geniza. The editors have supplied a two-page introduction.

JACOB NEUSNER, *Il giudaismo nella testimonianza della Mishnah*, trans. G. Volpe, ed. M. Perani, Collana Reprint (Bologna: Dehoniane, 2017, paper €45) 744 pp. Bibliography. ISBN: 978-88-10-21628-6.

The reprint of the 1995 Italian translation of the second edition of Neusner's *Judaism: The Evidence of the Mishnah* [NTA 32, p. 395]. Its six chapters concern the Mishnah and its context; the orders, tractates, and principal ideas before the wars; the orders, tractates, and principal ideas between the two wars; the orders, tractates, and principal ideas after the wars; systems and sources—the Mishnah and the Torah of Moses; and Judaism in the evidence of the Mishnah. Eleven appendixes are included. Also included is M. Pesce's twenty-page introduction to the work of Neusner (1932-2016).

MAREN R. NIEHOFF (ED.), *Journeys in the Roman East: Imagined and Real*, Culture, Religion, and Politics in the Greco-Roman World 1 (Tübingen: Mohr Siebeck, 2017, €159) xi and 440 pp., 18 halftones, 11 maps. Bibliographies. Indexed. ISBN: 978-3-16-155111-6.

The nineteen essays in this volume, prepared for a conference at the Hebrew University of Jerusalem in 2015, seek to illuminate the vibrant negotiations of cultures and identities in the Roman empire. After Niehoff's twenty-page introduction, the contributions are by E. Bowie on the view from Aphrodisias and Hadrianoutherae; J. Downie on the romance of imperial travel in Aelius Aristides' *Smyrna Orationes*; N. Zwingmann on the account of a journey in the *Erôtes* of [ps.-]Lucian in the context of ancient travel; B. Isaac on virtual journeys in the Roman Near East—maps and geographical texts; A. Gvaryahu on a journey to Ashkelon and its intertexts in *y. San.* 4:6; F. Zeitlin on *Apodêmia*—the adventure of travel in the Greek novel; K. Eshleman on Indian travel and cultural self-location in the *Life of Apollonius* and the *Acts of Thomas*; Niehoff on parodies of educational journeys in Josephus, Justin Martyr, and Lucian; J. Price on the historiographical vehicle of Lucian's journey in *Verae Historiae*; C. Hezser on otherness, identification, and disguise in rabbinic travel tales of late Roman Palestine; I. Rutherford on concord and *communitas*—Greek elements in Philo's account of Jewish pilgrimage; L. Nasrallah on the local experiences of those who hosted travelers—an inscription from Galatia and the journeys of the earliest Christians; S. K. Gribetz on the origins of the wayfarer's prayer and rabbinic rituals of travel in the Roman world; G. Frank on touching and feeling in late antique Christian pilgrims' narratives; R. Feldmeier on the wandering Jesus—Luke's travel narratives as part of his hermeneutical strategy of "double codification" (motifs that can be read from biblical and Hellenistic perspectives); R. Kalmin on Jesus' descent to the underworld in the Babylonian Talmud and in Christian literature of the Roman East; D. Schwartz on "going up to Rome" in Josephus' *Antiquities*; K. Backhaus on the shipwreck in Acts 27 in light of Greco-Roman ideology; and Y. Moss on Ignatius of Antioch's Pauline journey to Christianity.

MATTHEW V. NOVENSON, *The Grammar of Messianism: An Ancient Jewish Political Idiom and Its Users* (Oxford—New York: Oxford University Press, 2017, £56/\$78) xvi and 361 pp. Bibliography. Indexed. LCN: 2016034957. ISBN: 978-0-19-025502-2.

This book aims to show that ancient Jewish and Christian messiah texts amount to a discourse—that messianism is effectively a grammar—and to demonstrate by means of a series of related studies that in antiquity the messiah was not an article of faith but a manner of speaking. After a 33-page introduction, it discusses oil and power in ancient Israel—the supposed late, technical sense of messiah as an entirely artificial construct; messiahs born and made—the scriptural portrait of David as a boon to both types; messiahs present and absent—the problem with

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